writings."* It is surely possible for us so to expand our minds as to discover both the agent and the instrument—to discover the goodness of God in the blessing sent, and the wisdom of God in the means, so adapted to our state, through which the blessing comes.

It is instructive to observe how the views of the peasant and philosopher meet and harmonize at this point. The savage, when guided by faith, sees God in every circumstance. Overlooking all instrumental causes, he ascribes every event to the god whom he worships. The half-educated man is taught to observe, that certain events have second causes; and in regard to these, he is tempted to feel that it is not needful to call in the Divine power to account for them. As such science increases, one portion of God's works after another is taken from under his dominion; and simple faith is being superseded by a widening scepticism. But as science makes further progress, it discovers that all the affairs of the world proceed from causes that are fixed, and so concatenated, that if we exclude God from any of his works, we must, on the same ground, exclude him from them all; and that if we admit him in any case, we are necessitated to admit him in every case. The enlightened philosopher, who has penetrated farthest into the mysteries of nature, arrives at last at the conclusion with which the believing savage and peasant set out, that God is to be seen in the rain, in the sunshine, and in every occurrence.

The course through which society passes is that through which many a youth has to run before he reaches a settled belief. Trained in a pious household, he was led to see the hand of God in every object which presented itself to his eye; till, on being initiated in a secular and ill-understood science, he feels as if he might separate and remove certain portions of nature from the direct power of God. The true cure for the evils which proceed

from a half learning -is to be found in a thorough learning. When thin youth has reached a greater height, the error proceeding from imperfect glimpses will disappear. The views which lie caught in climbing the hill of science were more partial and confused than those which he obtained while standing on the plain below ; and it is not till he readies the summit, and the whole scene stretches out beneath him, tlint they become clear and comprehensive,

* Kdlgiu Mcdiri, Sect 10.